



AL-TA'LIM JOURNAL, 24 (3), 2017, (229-242)

(Print ISSN 1410-7546 Online ISSN 2355-7893)

Available online at <http://journal.tarbiyahainib.ac.id/index.php/attalim>

## The Concept of Human Unity and Islamic Inclusive Education: A Study of KH. Imam Zarkasyi's Thought in Social Change

Received: 14<sup>th</sup> September 2017; Revised: 26<sup>th</sup> October 2017; Accepted: 24<sup>th</sup> November 2017Permalink/DOI: <http://dx.doi.org/10.15548/jt.v24i3.292>

### Umiarso El-Rumi \*)

Universitas Muhammadiyah Malang,  
IndonesiaE-mail: [umiarsoelrumi@yahoo.co.id](mailto:umiarsoelrumi@yahoo.co.id)

### Dakir

Institut Agama Islam Palangkaraya,  
IndonesiaE-mail: [dakir@iain-palangkaraya.ac.id](mailto:dakir@iain-palangkaraya.ac.id)

### Abdul Qodir

Institut Agama Islam Palangkaraya,  
IndonesiaE-mail: [abdul@gmail.com](mailto:abdul@gmail.com)

\*) Corresponding Author

**Abstract:** This study aims to identify and to analyze KH. Imam Zarkasyi's paradigm model of thinking in increasing the value of inclusive Islamic education based on human unity value through historical-philosophical approach. The result is that the paradigm model of *Tawhid* Worldview constitutes rationality value to liberate science bigotry among tribes, ethnic, cultural or religious understanding. Rationality value to build scientific epistemology in Islamic education inclusive curriculum content can be implemented through the integration of social sciences culture of sources of Islamic teachings, the philosophy of *Pancasila* and socio-cultural diversity of learners locally, nationally and internationally. On the other hand, rationality value will change the learning approach and method, and civilizing values of inclusive education through religious communal environment. The paradigm model can balance value function and mental changes and inclusive personality of local, national and international Muslim generation.

**Keywords:** Human unity; inclusive education; Islam education; KH. Imam Zarkasyi; social change.

**How to Cite:** Dakir, D., Qodir, A., & El-Rumi, U. (2017). The Concept of Human unity and Islamic inclusive education: a study of KH. Imam Zarkasyi's Thought in Social Change. *Al-Ta Lim Journal*, 24(3). doi:<http://dx.doi.org/10.15548/jt.v24i3.292>

## INTRODUCTION

Boarding School is the oldest Islamic Indonesian education institution since the fifteenth century as the center of peaceful, tolerant, and moderate spread of Islam which owns human unity value (Azra, Afrianty, & Hefner, 2007; Dhofier, 2014; Pohl, 2006). The historical fact embodies one of the successful '*ulama*' including Wali Songo spreading Islam in Indonesia, they have been capable showing the human unity principal such as equality, tolerance, peace and brotherhood to be freed

from inequality social structure of society, at that time choked by life of *khasta* (Rahimsyah, 2000; Sunyoto, 2011; Sutrisno, 2007).

The role of '*ulama*' in upholding the principle of human unity from the historical facts is in the period of Netherlands' colonialism, when they struggle to classify religion, tribe, ethnic, and race, class and social status of Indonesian. It showed the separation between groups of whites (invaders) versus native, commoners versus gentry and Christian versus Islam and *Kiai* reject the non-

cooperative attitude. Even the armed resistance has been done, for instance, a struggle KH. Hasbullah from Islamic Boarding School of Tambak Beras in Jombang, which is famous of the Hisbullah forces, the struggle of prince Diponegoro in Java, Banten rebellion Muslims, Padri war in West Sumatra, Aceh and so on (Aly, 2011a, 2011b; Kasdi, 2012).

Globalization era demonstrates that *Kiai* in upholding the principles of human unity is the exclusive form of behavior liberating attitude and realizing the inclusive attitude of peace, tolerance and freedom in the midst of a heterogeneous social life. The researchers confirmed in studies by LP3ES in ten schools in five provinces: East Java, Central Java, West Java, South Sulawesi and West Nusa Tenggara, *Kiai* active role dealing with unrest and conflict since the collapse of the reign of the new order. *Kiai* performs preventive measures and reconciliation among different ethnic and religious communities, for example when there were conflicts in Situbondo, Tasikmalaya, Mataram, Ambon, and Borneo. They also repress emotions of Muslims to developed rhetoric invites jihad against Christians in Maluku, Poso and Ambon (Research Team LP3ES, 2014).

*Kiai's* thought in upholding the principle of human unity, and the value of inclusive education is also reflected in *Kiai* active role in pioneering awareness of living together to address cultural differences, theological, ethnic and religious diversity, as it has been done by KH. Mahfouz, a tutor of Edi Mancoro Islamic Boarding School in Salatiga more than a decade of pioneering awareness of living together to address social diversity, culture and theology. This movement also conducted collectively by the non-Muslim figures in Salatiga, even strong intellectual support of Muslims' and Christians' movements encourages the creation of the fabric of social life peaceful society. This role is a form of community network of religious leaders in realizing relay for unity and peace of

mankind in Indonesia and the world (Research Team LP3ES, 2014).

Darussalam Gontor modern boarding school has been applying the concept of human unity as *Sunnah* in Islamic boarding school since 1912 by KH. Ahmad Sahal, KH. Zainuddin Fanani and KH. Imam Zarkasyi. This concept has been reflected in the philosophy "Standing on for all", "*Ukhuwwah Islamiyyah*" and "Adhesive Soul Beings". Those three philosophies, referring to El Fadl's opinion about the concept of human unity those values of Islamic education inclusive exist in it (El Fadl & Lague, 2002). Another symbol that shows the unity of man is implied in the name of pesantren "Darussalam" which consists of the word *al-Dar al-Salam*, means "Center of Peace" or "Village of Peace", the mission is to embody a cadre of Muslims spirited adhesive people, and fight for Islam, society and the nation only to achieve the pleasure of Allah.

It proves that *Kiai* are developing the concept of human unity systematically and massively through the Islamic boarding school nowadays. The real form of this effort is the development of inclusive education and its value. It is expected to bring out the tolerance, adult addressing the differences, and the progressive in building inter-religious harmony. The value of inclusive education is sociologically urgent, as shown from several studies, for instance, Arifin & Barizi (2001) shows that the tradition of deviation is the concept of inclusive education in Islam, and became an important tradition to develop inclusive Islamic education in schools.

Hefner, 2001; Kymlicka & He, 2005; Noor & Leong, 2013 shows that Malaysia is citizenship multi ethnic and multi religious setting. Partly the impetus is derived from growing general concerns in Malaysia that a new and more stable and enduring settlement of these issues associated with the country's notorious horizontal decision must be found if Malaysia is to avoid a disastrous plunge into

communal conflicts or tyranny. Amar's study results the system of Islamic education must be revised and reevaluated, such system must not only indoctrinate students to learn about heaven, hell, lawful, and belief but also teach them tolerance, and other social values. The Islamic education must teach the students conceptual knowledge and educate them for to respect others in plural society life (Amar, 2010). Rois's research exhibits his ideas about the Islamic multicultural education by giving positive contributions to create the concepts of Islamic education which are tolerant, democratic and the upholding of the value of unity and justice (Rois, 2013).

The results of these studies generally describe Islamic educational value inclusive indicators that reflect human unity value. However, these studies have not been constructed in a more integrative model of certain paradigms that are more specific. The importance of these findings is to confirm the results of previous studies and as a specific foundation for developing Islamic education inclusive value based on the integration of religious views, metaphysical sense or in a balanced ratio. This study seeks to answer these findings by focusing on the paradigm of thinking of a figure with a big question "how to model the thinking paradigm KH. Imam Zarkasyi in developing inclusive values of Islamic education based on human unity values?"

## Research Objective

The research goal is to identify and analyze the thinking of KH. Imam Zarkasyi in developing value-based Islamic education inclusive unity of human values in order to find the model of thought critically. This research aims to identify KH. Imam Zarkasyi's thought deeply about Islamic education which includes inclusive values based upon human unity. The researcher exerts to analyze its thought to bring

out the influence of its thinking paradigm model.

## The Concept of Human Unity and Inclusive Values in Islam

The concept of "*Ukhuwwah Islamiyah*" deeply embedded in the body of the Muslims as a reflection of the principle of *Tawhid* about the concept of human unity or a unified concept of creation. The concept, according to Quraish Shihab, can be found in Qur'an that *lafaz wahidah* is mentioned up to nine times that refer to the nature of the people. Mahmud Hamdi Zaquq, as quoted by Shihab (1996) justify *wahidah* meaning refers to the nature of the people and is not the unification of the people. This assertion refers to unity instead of unification, as affirmed in the Qur'an, chapter al-Anbiya', verse 21.

Furthermore, Branine & Pollard, 2010; Moten, 2005; Shihab, 2002 confirmed the meaning of human unity is one of the principles of *Tawhid* on the unity of the human soul, or the unity of creation in which all human beings are created from the ground and Divine Soul. This assertion indicates that Qur'an in discussing diversity in the unity of humanity recognizes the will of God as affirmed in chapter al-Ma'idah, verse 48. The meaning of human unity is not demanding that Muslims are under one authority, but leads to one goal in which there is constructive behavior such as mutual help bring about peace. Strictly speaking this has been written in chapter Ali 'Imran, verse 105.

The phrase "and disputing" coupled with a "group" in chapter Ali 'Imran, verse 105, according to Quraish Shihab, indicates the ban of grouping that impact on the dispute. This shows that the ontological meaning of the concept of human unity in Islam does not mean the merger of all the differences or rejection of the entire nature of every human being, group, nation origin and descent. It also reflects the depth of the meaning of human unity while

supporting this view (Religious Department RI, 2007).

Sachedina (2001) explains the meaning of human unity (*habl min al-nas*) refers to the position of human as Allah's best creature and they must comply with Allah concerning human unity or oneness of creation (the unity of humankind). This assertion indicates that the concept of human unity embodied the principle of *Tawhid* rejects stereotypical attitudes, prejudice, fanatical, conflict as reasons for differences (Ali, 2006; Sachedina, 2001). It will drive the inclusive attitude of equality and justice as defined in the Qur'an, chapter al-Hadid, verse 25 and also in the Qur'an, chapter al-A'raf, verse 181. These two verses is the spiritual foundation for build inclusive attitude and rejected the exclusive attitude that puts a superior group over other groups because of racial and ethnic.

The principle of human unity means to reject such exclusive attitudes and fanatical individualism and promote human life peace in different ethnic, ethnicity, language and culture as outlined in the Qur'an, chapter al-Ma'idah, and verse 2. The concept of peace in the verse, according to Fikri (2016) is a vision of Islam realization of the principle of unity of man.

*Qur'an* affirmed another verse in the concept of peace on chapter al-Nahl, verse 125. Imarah (1999) says that this verse constitutes a spiritual foundation to build unity over diversity. The concept of diversity is confirmed in the Qur'an, chapter al-Rum, verse 22; chapter al-Hujurat, verse 13; and chapter al-Hud, verses 118-119. These verses, according to Imarah, including human diversity in the aspects of language, race, *shari'ah*, living systems, science and thinking constitute an innate nature and the *Sunnah* of Allah that will not change throughout the period. This is necessary because human nature of wisdom to know each other and cooperation.

The question that arises is how about Madinah charter initiated by Prophet

Muhammad (Nizah, Zarif, Atoma, & Kandil, 2013; F. N. Rahman, Sami, & Memon, 2015; Yassin & Dahalan, 2012). The charter contains a binding agreement Madinah community and operationally it classifies members into some particular tribe called the *ummah*. A different group agreed to establish religious unity when defending the city of Medina from enemy attack, but the grouping into the tribe or nation does not cause sectarian fanaticism and exclusive in it (Ghofir, 2012; Latif, n.d.; Misrawi, 2009).

The interesting one is in the context of national understanding, as confirmed by A'la (2005) that the Prophet Muhammad openly embraces all classes of the nation. He included his friend Salman, Suhaib and Bilal who come from the Persian, Roman and Habasyah (Ethiopia) into groups of Arabian. Ibnu 'Asakir in his *Tarikh* reported when some friends underestimate those three people, Prophet said: Salman al-Farisi is enthroned as "*minna ahl al-bait*" because of having a similar outlook on life with *ahl al-bait*. It means that the principle of human oneness is prioritized and form the basis for building a national understanding in Medina (Shihab, 1996).

### Human Unity and Educational View

In the view of Islamic philosophy, the concept of human unity is essential objectives as defined by Donohue & Esposito, 2007; Geertz & Glebov, 2004; Naqvi, 2014; Rashid, 2017; Zubaida, 2004:

*"In Islam, the unity of human is the primary aim of religion. The message which every prophet delivered was that mankind were in reality one people and one community, and that there was but one God for all of them, and on that account they should serve Him together and live as members of one family. Such was the message which every religion delivered".*

The concept of human unity as in Islamic theology is referring to the principle of *Tawhid* is emerged from the Qur'an:

*“The unity of human refers to the Tawhid principles. This is an essential as inspired by Qur'an scripture and Islamic theological thought, has three emphases, the innate dignity of humanity, the universality of human rights, the appreciation of all humans' potential, human dignity transcends the barriers of ethnocentrism, and encompasses humanity masse, ethnicity and religious or cultural belonging. The unity of human on the tauhid principles is an essential to prevent fanaticism power; faith gives us peace, hope and warmth and also helps make implements, appliances and accelerates in human social life; faith determines the purpose of human efforts and gives an ethic in social community life and makes the world man's pieces; the unity of human is beauty; faith is beauty too”.*

The value of human unity in Islam placed at the highest position as a normative value uncontested. In the sphere of education, as well as the views of philosophical idealism, the value of human unity appreciated by placing the intellect and intellectual potential of each learner as the main aspects. This pattern is reflected in the curriculum content which contains a number of lessons that deliver every student at the development of ideas, thought and intellectual, moreover, he considers the truth and the value derived from the world of ideas. In view of the philosophy of essentialism itself, the value of human unity appreciated by bequeathing knowledge and the essential cultural values of each learner is required in social life based on real facts and objective. This view is reflected in the theory that essentialists believe there is a common core of knowledge needs to be transmitted to students in a systematic, disciplined way. The emphasis in this conservative perspective is on

intellectual and moral standards that schools should teach. The core of the curriculum is essential knowledge and skills and academic rigor. Schooling should be practical, preparing students to become valuable members of society. It should focus on facts the objective reality out there and the basics (Knight, 1992).

Progressivism philosophy views human unity value is appreciated by fostering a new culture of saving human life is increasingly complex through curriculum development oriented problem solving of each learner. This is corroborated by building educational theory which states that education is a cultural transition to be able to transform and enhance the level of social life is very complex and fostering a new culture of saving human life is increasingly complex. A good curriculum is loading a number of activities according to the needs and problem-solving atmosphere supported by cooperative and democratic education institutions (Knight, 2008).

Reconstructions views the value of human unity in a philosophical way as appreciated through the reconstruction of the social order. Educational institutions as affirmed in theory must be able to be the main agent in the reconstruction of the social order (Knight, 2008). It means that educational institutions not only served to preserve the values but also developed culture value or science in society, but he needs to make breakthroughs to find a social order that is better than ever.

The whole view of the philosophical trends has contributed greatly to formulate a conceptual framework of normative values in education. The views of philosophical idealism, essentialism, progressivism and Reconstruction's particularly for the development of inclusive values of Islamic education are a contribution of fundamental importance. The views of the philosophical schools at the operational level were able to

provide an alternative to the construction of Islamic education.

### **The Reconstruction of Value Development Paradigm: The Inclusive Islamic Education in Indonesian Islamic Educational Institutions**

Bourchier & Hadiz (2014) affirmed that Indonesian society is a communitarian society. Various social, cultural and religious teachings become the beliefs and basic guidelines for the spiritual and cultural life in each community of Indonesian different race, ethnicity and culture. Morality must be based on Islamic teachings even for the Muslim community. He also received *Pancasila* and crystallization values of Islam as a philosophy of culture and recognizes the diversity of social and cultural ethics Indonesia as a source of social and cultural life order or even all three be the cornerstone of national education.

Referring foundation and source of educational value, then the appropriate paradigm model for developing inclusive values of Islamic education in educational institutions Indonesian Islam is *Tawhid Worldview* paradigm models. One of the concepts that underlie this paradigm is a model of human unity value. This concept is the nature of every religion who believes that every human being is created from the ground and soul, so that there is an understanding for the reality entity with tawhid principle. Alam Choudhury & Nurul Alam (2013) perspective says that it is as Tawhidi Phenomenological Model; where this concept emphasizes that monotheism principle (tauhid) has the role to reveal the reality. He wrote that *"according to the principle of tawhid, the existence of the divine quiddity alone is not sufficient to understand the function of the monotheistic law in the scheme and the order of things. The unraveling of the monotheistic law on the unified world-system structure and function as the Sign of God is essential for a complete phenomenological understanding of reality"*.

The emergence of conflicts, disputes and violence between tribes, ethnic and religious sects caused the value of human unity of Islam the source of value is not empowered maximum and integrated with the humanitarian values of the source of the *Pancasila* value. Social ethics cultural diversity of Indonesia should be the basis for developing an inclusive educational value of total enrollment of Islamic education institutions in Indonesia. The development of social sciences and culture in the curriculum content needs to be integrated with the unity of human values of Islam as a source of value basic foundation. It aims to empower human unity value of resources *Pancasila* values and socio-cultural diversity of ethical values of the source of social and cultural diversity of Indonesia.

The cornerstone from this statement of an inclusive philosophy of Islamic education deals with ideal for developing the intellect, intellectual and personality of each Muslims learner. Construction of the curriculum follows the flow of a particular educational philosophy, as follows:

First, the concept of philosophical idealism-oriented framework to realize the objectives of each learner have a social intelligence on their intellectual and personality aspects. The construction of social sciences and culture need to be built on the idea of human values integrated from the three sources of value, such as the teachings of Islam, metaphysics in this case is the *Pancasila* and the crystallization of the value of the teachings of Islam, as well as the sense or reason in this case is the reality of diversity values or social norms Indonesian culture. This is contrast with the view of philosophical idealism of Deskrates oriented intellect (truth as ideas) and (values from the ideas the world).

Second, the concept of the philosophy of essentialism in Islamic education inclusive oriented goals to pass on the values of inclusive Islamic culture to all Muslim learners are not

value free, but bound by three sources of value. Human unity value which is integrated from the three sources of value, namely: Islam, philosophy of Pancasila, and the diversity of social ethics and culture of Indonesian society must be a cornerstone in the development of the social sciences of culture in accordance with the identity of Indonesian as a religious community, cultured and civilized. This concept differs from essentialism philosophy of Bagley which oriented source of cultural value.

Third, the concept of philosophy progressivism in Islamic inclusive education that aims to foster social values on Islamic culture that inclusive entire Muslim learners not a value-free, but are tied to three sources, namely the value of the teachings of Islam, Pancasila, and the diversity of social ethics and culture of Indonesian society which appropriate Indonesian community identity as a religious community, cultured and civilized. The value of an integrated human unity of the three sources of values must be the foundation to build Islamic cultural values throughout inclusive Muslim learner's identity in accordance with the Indonesian community as a religious community, cultured and civilized. The concept does not mean fostering a new culture as defined by the progressivism philosophical view in theory "as a cultural transition education should be able to foster a new culture of saving human life is increasingly complex". Because of the unity of human values which form the basis for the development of Islamic inclusive education value is derived from the teachings of Islam which has absolute truth and applies throughout the ages.

Fourth, reconstructivist philosophical concepts in Islamic inclusive education aims to develop an Islamic inclusive personality for entire Muslim learners who are not value-free, so that they have the knowledge, values, attitudes, personality and skills in accordance with the identity of the people of Indonesia as a religious community, cultured and civilized. This objective should be supported by creating

an environment of social life and civilizing inclusive values of Islamic education in the form of communal religious. This view explains the abstractness view reconstructivist philosophical theory of educational institutions becomes the main agent in the reconstruction of the society social fabric.

The various concepts have been found in many research-based studies that conducted as a study on the concept of human unity (or Islamic inclusive education), one study from Bull (1997) of the content of Islamic education curriculum at the schools of al-Hikam Malang and Pesantren Tebu Ireng Jombang shows a message of *peaceful jihad*. The results of the study show that the curriculum aspects content already reflect the value of inclusive education. Mas' ud, Ismail, Huda, & Kholiq (2002) shows the Islamic education curriculum content already contained the human values. The results of the study of curriculum content aspects already reflect the value of human unity.

One study was conducted by Faoziah, Mahfudh, & Ronika (2016) shows that *kiai* has a strong commitment human value diversity. The results of the study have been reflected in the value of human unity on thinking aspect. Harto's research shows the basic principles for multicultural Islamic education are used to compose curriculum, syllabus, teachers, students' competence, model of learning and evaluation. The study argues that the approach to religious learning have been applied so far in schools which need to be reformulated and accorded to multicultural context of Indonesian society because they tend to create intolerant, exclusive, and egoistic students and emphasize personal piety (Zain, n.d.). The results of the study reflect the values of inclusive education from the aspect of curriculum content and teaching methods.

The study results generally depart from the concepts of Islamic inclusive education, but the framework of the theoretical yet built on the value of human unity which is a basic value or

nature of any religion that is integrated with the value of human unity of the Pancasila philosophy value source and the diversity of values or social and cultural norms in Indonesia. The implication of the findings raised is still be a description indicator value inclusive of Islamic education curriculum content aspects, the approach paradigm and learning methods.

### **KH. Imam Zarkasyi and Islamic Inclusive Education**

#### *KH. Imam Zarkasyi's Thought on Increasing Islamic Inclusive Education Value Based on Human Unity*

The emergence KH. Imam Zarkasyi's thought of human unity philosophy "*stands above for all*" and "*Ukhuwwah Islamiyyah*" are based on the fact that the attitudes emergence and fanatical science dichotomy between tribes, ethnic, racial, cultural, and certain religious sects in a particular institution. It also implicitly contains in the assertion:

*"Many institutions established political party or a particular class that teaches the lesson of party, ideology or particular madhhab. It is resulting in bigotry beings, race, ethnicity, culture, class or school and religious beliefs rise to Muslims disputes. It is not in harmony with Tawhid principles as a single soul. This principle cannot be denied, Indonesian Muslims are also Muslims globally, divided into different tribes, races, nationalities, cultures, languages or understood the flow of religious, political movement organizations, social, economic or otherwise, and they are one soul."* (Zain, n.d.)

The description indicates that the essential meaning codifies human unity philosophy in the concept of "*Ukhuwwah Islamiyyah*" is an internalization approach based on spiritual reason "*Tawhid Worldview*",

as implied in the affirmation of *Tawhid* principle that inspires Muslims in a unity of soul and *Ukhuwwah Islamiyyah* soul. The worldview of *Tawhid* into the rationality of value to liberate Muslims from exclusive attitudes as dichotomies, science fanatics, tribal, ethnic, race, nation, culture, class or school or understanding of the religion. Historical perspective describes that KH. Imam Zarkasyi's thought on human unity philosophy has been practiced by Muslim philosophers to find the absolute truth and build awareness of *Tawhid*. The example is al-Kindi who builds the knowledge unity for *Ilahiyyah* and *Insaniyyah* (S. Rahman, Street, & Tahiri, 2008; Sabra, 1996)

Human unity philosophy of "*Ukhuwwah Islamiyyah*" monotheistic worldview based on internalized in the field of science in the curriculum content through the integration of religious sciences and general sciences. He tried to integrate the science of religion and the public since the early split of them into two parts with the underlying paradigm of the humanity unity. The construction is implied in the affirmation of KH. Imam Zarkasyi:

*"To free up the dichotomy, science fanatics, tribal, ethnic, racial, cultural, linguistic groups, religious sects ... have a critical attitude, open, democratic, intolerant, bigoted, respect differing opinions or thoughts of others: every learner is taught with comparative religion in al-Muqaranat al-Adyan to strengthen belief and faith, tolerant soul to understand the differences, introduction of religions history concept, religious harmony in each religion and religious ethics in Islam ... al-Din al-Islam, taught the principles of al-hurriyah, al-musawwah and principles ta'awun ... Tarikh al-Islam taught the principles of peace and brotherhood in the concept of the peace treaty for the Muslims and Jews, the immigrants and the Ansar brotherhood ... Citizenship is*



*taught the concept of the diversity of race, ethnicity, race, culture, language, religious beliefs, in the sub-theme of the preservation of local and national cultural diversity, faith in God Almighty correctly, respecting the teachings of religion and others belief ... National and International History is taught about the history of Islamic leaders nationally and internationally from various ethnic, class and points of thinking ... Sociology and community taught by concepts of diversity, social life and religious social ethics in social life, the importance of solidarity in social life, civilized, prosperous, just, open and democratic with high divinity consciousness, principles of civic, social justice and egalitarianism.” (Fananie, 2011)*

The assertion shows that knowledge in curriculum content that is constructed through the internalization approach based on spiritual reason monotheistic worldview. This eventually became the foundation and rationality for an integrated value of the social sciences and culture for the source of *Pancasila* philosophy, and the value of socio-cultural diversity of learners locally, nationally and internationally. In addition, in order to liberate the exclusive attitude as a dichotomy, science fanatics, tribal, ethnic, racial, cultural, class, religious sects and liberalization of socio-cultural value to all learners, then these values are internalized in their life through boarding schools.

*First*, the internalization of the people to free them from adhesive bigotry through the creation of conditions for boarding schools in the social life has similar structure in the form of communal religious. *Second*, the internalization of unity in the hostel life with dormitory management models is applied through the regulation. *Third*, the internalization of environmental diversity in schools is to develop insight and tolerance to understand social diversity, cultural highlights through cultural rainbow (*khutbah al- ‘arsh*) the

beginning of each year. *Fourth*, the internalization of unity and unity in the school life appreciate human cultures and others. *Fifth*, the internalization of democratic values and develops a critical mindset and attitude, open, and tolerant understanding dissent. *Sixth*, the internalization of social solidarity and togetherness foster a spirit of togetherness and mutual help. *Seventh*, the internalization of Islamic brotherhood (Zarkasyi, 1999). *Eighth*, the internalization of the people through exemplary adhesive *kiai* in boarding school life’s is implied by *kiai*: “Be my children as glue people”; “My children you are an ambassador for the people and should be returned to the people as ... adhesive race”.

It is reasonable if Choudhory firmly states a need for the monotheistic law that does not limit God to a metaphysical isolation from the world. Rather than, God and the monotheistic law are meaningful when their precepts regenerate the worldly causality with the moral law in continuity: “Thus the system and cybernetic study of God and the world-system comprises the highly analytical intellection of morality and ethics in terms of the epistemic unity of knowledge and the unified world-system in the details of economic, financial, institutional, banking, business and social order that arises from this epistemic foundation.” (Choudhory, 2014). Thus, the results of a study are conducted by Bull (2004), Abdullah (2009), Raihani (2012) and Harto (2013) as has been stated previously in the scientific aspects of the curriculum content and institutional indicators which show that the boarding school in reinforcing the value of human unity internalization uses approach based on spiritual reasoning *Tawhid Worldview*. Philosophical idealism perspective finds the development of inclusive education value through internalization approach based on spiritual reasoning monotheistic world view, oriented through balance spiritual intelligence, intellectual and personality (value from ideas and spiritual world). This finding philosophical

idealism revised view that only oriented intellect (truth as ideas) and values from the ideas world.

From the perspective of the philosophy of essentialism, the development of educational value inclusive approach to the internalization of reasoning based on spiritual monotheistic world view that provides knowledge, spiritual values and morals by the three sources of value (Islam, *Pancasila*, and the cultural values of local students, national and international) in one unitary system, aiming to pass the values of inclusive Islamic culture and bound by three sources of value to all learners. The findings of this study revise outlook essentialism philosophy that only based on the source of cultural values.

From a philosophical perspective progressivism, the development of educational value inclusive approach to the internalization of reasoning based spiritual monotheistic world view that provides knowledge, spiritual values and morals of the three sources of value (Islam, *Pancasila*, and the cultural values of local students, national and international levels in a single unit system to form an inclusive personality traits and liberate Muslim bigotry, dichotomies, and liberalization of socio-cultural values, so all students are not in accordance with Islamic teachings. the findings of this study revises outlook progressivism philosophy that aims only to foster and saving human life.

From philosophical perspective reconstructions', potential development of socio-cultural learners in modern Pesantren Darussalam approach to reasoning based spiritual monotheistic world view that is integrated and dependent on three sources of value, in which aspects of knowledge, spiritual values, moral teachings of Islam as a source of value is implemented through boarding schools in the form of communal religious in practical and exemplary life over 24 hours. This finding revised view reconstruction's theory

“educational institution” to be the main agent in the reconstruction of the society social fabric.

The fact indicates that unified view of religion, metaphysics and sense or determines the ratio awareness of human morality, namely the formation of balance function and change the value of reason, intellect, spirit and personality of all inclusive local students, national and international. Choudhury (2014) describes *Tawhid* as the oneness epistemic of God, and its explanation in terms of the divine law of monotheism that translates its unification role into diverse world-systems and into the relation between them. So, the question that arises how is the concept relation with social change - read towards an egalitarian society?

### **Inclusive Islamic Education and the Egalitarian Society**

In the 21st century, people experienced a radical transition that is the triumph of modernity that has reached all over the world marked by technological progress and science. In fact, he encourages people to get to the new forms of social life with the values and norms that are different from the old social life. When there is a change in society, it will impact on the polarity of the culture, social structure, and also on social behavior. Commonly when Glenn (2004) stated that social change is the alteration in patterns of cultural, social structure and social behavior. It means that social changes has an influence and impact strongly and massive against all aspects of social and civic life until he is able to give a new shape and color of the social life.

The interesting thing is that Herbert Spencer has confidence which is not in line with the implications of social change. He convinces that the social structure will develop evolutionarily from homogeneous to heterogeneous structures when there is social change. Society evolves from lower forms (“barbarians”) to a higher form (“civilized”), with the passing of generations, members of

society are most capable and intelligent (“most worth” [fittest]) can survive, while the less able will be fade; over time, people will have progress. The end of the process on the public is that industrial society includes individualism and pluralism; *the* industrial type of society was for Spencer the ultimate social output of evolution, as he conceived it. In society, as in nature, “progress is not accident, not a thing within human control, but a beneficent necessity”. The industrial type was a society more “developed” and more “individualized”, where an ever more complex division of labor brought by an increasing differentiation between individuals. Uniformity declined, pluralism sprang up (Mingardi, 2013).

The Vilfredo Pareto argued that in every society there are two layers each time would be a continuous dyeing of human social history, which is the bottom layer (non-elite) and the top layer (elite). He also still divides the upper layer consists of aristocracy and disaggregated into two classes: the ruling elite and elite who are not in power. Politically, the change of the ruling elite (circulation of the leadership) it is influenced by the economy than any other factors until he himself refers to the issue of an idea or a theory as ideology as a cover or second fact (*post-factum*). The process continues dyeing the history of people life, so prevalent when Vilfredo Pareto stated that history is a burial place for the aristocracy.

In such a framework, unified view of religion, metaphysics and reason or ratio that determines the morality of the subject of public awareness of human - read as the driving life of their society - very urgent. Changes that occur in the community by the elite not only be hatched by material factors, but by a factor of balance between the elements of the value function and changes in intellect, intellectual, mental and inclusive personality. The internalization approach based spiritual reasoning monotheistic world view is able to establish objective consciousness in human beings. This is compatible with the main basis

of epistemic tawhidi that the consequential moral and ethical premise of ummatic transformation are derived from the epistemic of tawhid, oneness of God or the unity of the divine knowledge. This epistemic is made to define its unifying function in life through the Shari'ah financing and development instruments. The inextricable relationship between God, world and the Hereafter becomes the guiding Qur'anic principle of ummatic transformation. These form tawhidi epistemic of Islamic moral and ethical codes (Choudhury, 2001).

When these aspects are integrated in human beings as a whole, then it will give broad dimensions on a holistic view of man one of them in view of human unity. Through this principle of human unity in the current social changes in society that led to the formation of industrial society would block such exclusive attitudes and fanatical individualism and promote peace in human life in different ethnic, ethnicity, language and culture. Islamic education in the future is to promote the establishment of inclusive education, to borrow a phrase from the Edgar Morin, depicting the unity of diversity education (Morin, 2005).

## CONCLUSION AND RECOMMENDATION

The paradigm model of *Tawhid Worldview* is a proper foundation to develop the value of Islamic inclusive education and into the rationality of value to liberate bigotry science, inter-ethnic, racial, ethnic, class or understanding of the religion and the liberalization of social and cultural Muslims, rationality value in building the epistemology of knowledge in the content curriculum of Islamic education inclusive through the integration of the social sciences culture of Islamic teaching sources, the philosophy of Pancasila and socio-cultural diversity of learners locally, nationally and internationally, rationality value to change the approach and

methods, and civilizing values of inclusive education through religious communal environment. The paradigm models can make a balance of value and changes in mental function and personality of inclusive Muslim generations locally, nationally and internationally. This fact is directing that the value of human unity that is constructed from the view of religion, metaphysics and morality sense determines awareness and changes in social life.

## REFERENCES

- A'la, A. (2005). *Nilai-nilai pluralisme dalam Islam: bingkai gagasan yang berserak*. Nuansa.
- Alam Choudhury, M., & Nurul Alam, M. (2013). Corporate governance in Islamic perspective. *International Journal of Islamic and Middle Eastern Finance and Management*, 6(3), 180–199.
- Ali, M. Y. (2006). Al-tawhid and its effects on man's life. *Jurnal Usuluddin*, 23, 1–34.
- Aly, A. (2011). Pendidikan Islam Multikultural di Pesantren. *Yogyakarta: Pustaka Pelajar*.
- . *Pendidikan Islam Multikultural di Pesantren: Telaah terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta*. Pustaka Pelajar.
- Amar, I. (2010). Studi normatif pendidikan Islam multikultural. *Islamica: Jurnal Studi Keislaman*, 4(2), 320–334.
- Arifin, S., & Barizi, A. (2001). *Paradigma pendidikan berbasis pluralisme dan demokrasi: rekonstruksi dan aktualisasi tradisi ikhtilaf dalam Islam*. Penerbitan Universitas Muhammadiyah Malang.
- Azra, A., Afrianty, D., & Hefner, R. W. (2007). Pesantren and madrasa: Muslim schools and national ideals in Indonesia. *Schooling Islam: The Culture and Politics of Modern Muslim Education*, 172–98.
- Bourchier, D., & Hadiz, V. (2014). *Indonesian politics and society: A reader*. Routledge.
- Branine, M., & Pollard, D. (2010). Human resource management with Islamic management principles: A dialectic for a reverse diffusion in management. *Personnel Review*, 39(6), 712–727.
- Bull, R. A. L. (1997). *A Peaceful Jihād: Javanese Islamic Education and Religious Identity Construction* (PhD Thesis). Arizona State University.
- Dhofier, Z. (2014). The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java.
- Donohue, J. J., & Esposito, J. L. (2007). *Islam in transition: Muslim perspectives*. Oxford University Press New York.
- El Fadl, K. A., & Lague, I. (2002). *The place of tolerance in Islam*. Beacon Press.
- Fananie, R. Z. (2011). *Pedoman pendidikan modern*. Tinta Medina.
- Faoziah, N., Mahfudh, H., & Ronika, R. (2016). Religion and Multiculturalism at Pesantren Sunan Pandanaran and Mu'allimin Yogyakarta. *Al-Albab*, 5(1), 3–29.
- Fikri, F. (2016). Transformasi nilai al-islah terhadap keberagaman konflik: epistemologi hukum Islam dalam Al-Qur'an. *Al-Risalah*, 16(2), 201–216.
- Geertz, C., & Glebov, S. (2004). Islam, Modernity, Nationalism. *Ab Imperio*, 2004(3), 91–111.

- Ghofir, J. (2012). Piagam Madinah Nilai Toleransi Dalam Dakwah Nabi Muhammad SAW. *Yogyakarta: Aura Pustaka*.
- Glenn, S. S. (2004). Individual behavior, culture, and social change. *The Behavior Analyst*, 27(2), 133–151.
- Hefner, R. W. (2001). *The politics of multiculturalism: Pluralism and citizenship in Malaysia, Singapore, and Indonesia*. University of Hawaii Press.
- Imarah, M. (1999). Islam dan Pluralitas: Perbedaan dan Kemajemukan dalam Bingkai Persatuan. *Cet. I*.
- Kasdi, A. (2012). Pendidikan Multikultural di Pesantren: Membangun Kesadaran Keberagamaan yang Inklusif. *Jurnal Ad-Din*, 4(2), 211–221.
- Knight, G. R. (2008). *Issues and alternatives in educational philosophy*. Andrews University Press.
- Kymlicka, W., & He, B. (2005). *Multiculturalism in Asia*. Oxford University Press on Demand.
- Latif, Y. (n.d.). Tafsir Sosiologis atas Piagam Madinah, dalam “Islam, HAM, dan Keindonesiaan, Refleksi dan Agenda Aksi untuk Pendidikan Agama.” *MAARIF Institute for Culture and Humanity, Jakarta*, 23.
- Mas’ud, A., Ismail, S. M., Huda, N., & Kholiq, A. (2002). *Dinamika pesantren dan madrasah*. Kerjasama Fakultas Tarbiyah, IAIN Walisongo dengan Pustaka Pelajar, Yogyakarta.
- Mingardi, A. (2013). *Herbert Spencer*. A&C Black.
- Misrawi, Z. (2009). *Madinah: kota suci, piagam Madinah, dan teladan Muhammad SAW*. Penerbit Buku Kompas.
- Morin, E. (2005). *Tujuh Materi Penting bagi Dunia Pendidikan*. Kanisius.
- Moten, A. R. (2005). Modernisation and the process of globalisation: The Muslim experience and responses. *Islam in Southeast Asia: Political, Social and Strategic Challenges for the 21st Century*, 231–255.
- Naqvi, A. M. (2014). *Islam and nationalism*. Lulu Press, Inc.
- Nizah, M. A. M., Zarif, M. M. M., Atoma, P., & Kandil, H. M. T. E. (2013). Political creativity among religious leaders: The case of Muhammad. *World Applied Sciences Journal*, 24(2), 270–275.
- Noor, N. M., & Leong, C.-H. (2013). Multiculturalism in Malaysia and Singapore: contesting models. *International Journal of Intercultural Relations*, 37(6), 714–726.
- Pohl, F. (2006). Islamic education and civil society: Reflections on the pesantren tradition in contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409.
- Rahimsyah, M. B. (2000). *Legenda dan sejarah lengkap Wali Songo*. Amanah.
- Rahman, F. N., Sami, K., & Memon, M. F. (2015). Medina charter and just peacemaking theory. *The Government-Annual Research Journal of Political Science*, 4(4).
- Rahman, S., Street, T., & Tahiri, H. (2008). *The Unity of Science in the Arabic Tradition*. Springer.
- Rashid, A. (2017). *The resurgence of Central Asia: Islam or nationalism?* New York Review of Books.

- Rois, A. (2013). Pendidikan Islam multikultural: Telaah Pemikiran Muhammad Amin Abdullah. *Epistémé: Jurnal Pengembangan Ilmu Keislaman*, 8(2), 301–322.
- Sabra, A. I. (1996). Situating Arabic science: Locality versus essence. *Isis*, 87(4), 654–670.
- Sachedina, A. (2001). *The Islamic roots of democratic pluralism*. Oxford University Press.
- Shihab, M. Q. (1996). *Wawasan Al-Quran: Tafsir Tematik atas Pelbagai Persoalan Umat*. Mizan Pustaka.
- Shihab, M. Q. (2002). *Tafsir Al-Misbah*. Jakarta: Lentera Hati, 2.
- Sunyoto, A. (2011). *Wali songo: rekonstruksi sejarah yang disingkirkan*. Transpustaka.
- Sutrisno, B. H. (2007). *Sejarah Walisongo: misi pengislaman di Jawa*. Grha Pustaka.
- Yassin, S. M., & Dahalan, D. (2012). Unity concept from islamic perspective and the reality of unity in Malaysia. *Res. Humanities Soc. Sci*, 2, 66–83.
- Zain, H. (n.d.). Pengembangan pendidikan Islam berbasis multikultural.
- Zarkasyi, A. S. (1999). Pondok Pesantren sebagai Alternatif Kelembagaan Pendidikan untuk Program Pengembangan Studi Islam di Asia Tenggara” dalam (eds), Zainuddin Fananie dan M. Thoyibi. *Studi Islam Asia Tenggara*.
- Zubaida, S. (2004). Islam and nationalism: continuities and contradictions. *Nations and Nationalism*, 10(4), 407–420.